

THE ARMOURY

A
MAGAZINE OF WEAPONS

FOR
CHRISTIAN

PUT ON
THE WHOLE
ARMOUR OF
GOD THAT
YE MAY BE

ABLE TO
STAND
AGAINST
THE WILES OF
THE DEVIL
EPH. VI. II.

WARFARE

CONTENTS

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Willard, W.	0	5	0	Lambert, E.	0	5	0	TOTTEN, per Mr. J. Todd:				
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Willard, W.	0	5	0	Walsham, Mrs.	0	3	0	Loimer, E.	1	0	0	
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Willard, W.	0	5	0	Bishop, S.	1	0	0	Davey, J.	0	2	6	
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Willard, W.	0	5	0	Bishop, Miss.	1	0	0	Fox, T. (two years)	2	0	0	
Willard, W.	0	5	0	Brewin, T.	0	10	0	Mackay, Dr.	0	2	6	
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Willard, W.	0	5	0	Arnold, Rev. C.	0	5	0	Hoswell, E. J.	0	2	6	
Willard, W.	0	5	0	Hanson, Mrs.	0	5	0	Morrall, Rev. J.	1	1	0	
Willard, W.	0	5	0	Hart, Herbert	0	10	0					
Willard, W.	0	5	0	Jolly, T.	0	10	0					
Willard, W.	0	5	0	Paley, Rev. T.	3	0	0					

For Financial Statement of the year, see page 5 of cover.

THE ARMOURY.

Our Work.

THE Protestant Educational Institute has completed its tenth year of work in England. The operations of this Institute have all along been divided into two departments—the one Educational, the other Parliamentary. Great stress has been placed on the latter by some of its friends, and they cannot over estimate its importance. The agents of the Vatican put forth great effort and all their influence to promote Bills, or clauses in Bills which may assist the propagation of Romanism, or an entrance into the public institutions which have been established by Protestant philanthropy. It is almost incredible to observe the success which has attended their efforts in this direction. By the energy of the Institute, much evil has been prevented, and the inroads of the Papacy are not now so easy. But the friends of our Protestant Constitution have to be constantly on the alert, and every proposal connected with social reform introduced into either House of Parliament has to be closely examined besides the various measures relating to religious questions connected with our foreign relations, or our Colonial dependencies. Hence the importance of this department of the Institute's labours. A striking illustration of what may be done by prompt and judicious action may be seen in the result of the efforts of the Institute in regard to the proposed establishment of the papal hierarchy in Scotland.*

But we wish to draw the special attention of the friends of the Institute to the other division of its labours, that is to say, its Protestant Classes. During the past twelve months upwards of 4,000 students have attended those classes; and it is estimated that no fewer than 39,842 persons have attended the systematic instruction of its lecturers since the beginning of its operations. The examination papers and answers would be creditable to any Theological College in the United Kingdom. The subjects are partly doctrinal, and partly historical, in order to train up the rising youth of England in an accurate knowledge of the principles of the Reformation, and of the history of our great national movements

* Reprint of Letters to *Record*, with Appendix, containing the Acts of Parliament referred to, may be obtained by applying to the office of the Institute, 12, Haymarket, London, S.W. price 8d.

against the supremacy of the Pope, and on behalf of the great truth that it is "by righteousness a nation is exalted." It may be truly said that England's Protestantism is the source of all its greatness. If we lose our Protestantism we shall as a people decay like the nations of the past; and all our Christian Institutions must crumble away like those of other Kingdoms which have ignored the doctrine that Christ is King of nations, and have embraced either Popery or Infidelity. Hence the vast importance of this department of the work of the Institute, which from its commencement has had to struggle against great apathy and pecuniary difficulties. From the circumstances of the country and otherwise, the past year has been peculiarly trying. We have to thank God for the large attendance at our classes, the increasing interest of the general public in the lectures, and the many testimonies received as to the value of our efforts, especially to those who are exposed to the snares of Ritualism and Romanism. We are also grateful to Almighty God for raising up and preserving to us a few far-sighted friends, by whose special donations the Institute is now released from its past difficulties. The Institute, therefore, begins another year with increased strength and vigour, and hopes that in the future adequate contributions will be forthcoming to enable these important classes to be established in every town throughout the Kingdom.

Every year shows not only the value of this work but, from the peculiar circumstances of the times, its absolute necessity. If we consider the lack of vital godliness in our towns and rural parishes, the growth of Infidelity, Irreligion, Ritualism, and Romanism, we cannot but expect that the children of those who have thus become the victims of the "spirits of delusion" will follow, unless by the grace of God, any other than the path of their parents; and thus the next generation will wield an influence in the affairs of the Kingdom, adverse to Christian principles. Already lawlessness, disloyalty, and disaffection largely exist among a certain class of the community. Ritualistic clergymen have recently shown this "spirit of lawlessness," and disrespect for the "powers that be." Roman Catholic dignitaries, by their principles and actions, do not exhibit that deference to our constitution, or our laws, or even to our morals as their Gallican predecessors were accustomed to do half a century ago. This will increase, as the principles of the Syllabus, and of Ultramontaniam take hold of the conscience of the Roman Catholics in England. A striking example has recently occurred in the highest law court in Scotland, where a priest on oath set forth that "stealing," "lying," or "bearing false witness" were not "immoral acts," and where it was proven that he used his spiritual authority to endeavour to deter a member of his congregation from seeking redress for slander in a Civil Court. A still more recent case is that of a woman at the Wandsworth police court refusing to give her oath on the authorized version of the Scriptures, because she was a Romanist.* Such views and principles are now paramount among all the Roman Catholic priests of the United Kingdom. By the Roman Catholic Directory

* See *Times*, 3rd January, 1878.

it appears* that the number of this agency now amounts to 2,157—the number of missions, churches, and chapels to 1,348—with 25 colleges and schools, more or less of a public character, 30 other private schools for boys, about 90 convent schools for girls, besides 318 convents and 129 monasteries, entirely illegal—all doing the work of the Vatican, and propagating those principles which have disintegrated and dissolved every civilized nation, and have formed one of the most terrible scourges to any community, and subversive of all vital godliness. It has been well said by a great historian,—“Implicit submission to all the decrees which the Romish Church exacts prepares and breaks the mind for political servitude. Her system of superstition is the firmest foundation of civil tyranny. Her religion, whose very spirit as well as practice is persecuting, sanguinary, and encroaching.”

Popery Completely at Variance with the Bible.

By the Rev. James Gardner, M.A., M.D., Author of the “*Christian Encyclopædia*,” “*The Faiths of the World*,” &c.

POPERY.—Holy Scripture does not contain all that is necessary to salvation.

“Perceiving that this truth and discipline are contained both in written books and in unwritten traditions which have come down to us, either received by the apostles from the lips of Christ himself, or transmitted by the hands of the same apostles under the dictation of the Holy Spirit, following the example of the orthodox fathers, doth receive and reverence, with equal piety and veneration, all the books, as well of the Old as of the New Testament, the same God being the author of both; and also the aforesaid traditions pertaining both to faith and manners, whether received from Christ himself, or dictated by the Holy Spirit, and preserved in the Catholic Church by continual succession.”—*Council of Trent*, sess. iv.

BIBLE.—Holy Scripture does contain all that is necessary to salvation.

“And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation though faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.”—2 Tim. iii. 15-17. “The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple.”—Ps. xix. 7. “For whatsoever things were written aforetime were written for our learning; that we, through patience and comfort of the Scriptures, might have hope.”—Rom. xv. 4. “Wherefore, lay apart all filthiness, and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.”—James i. 21. Consult also Ps. xix. 8, 9, 11; cxix. 9, 11, 24, 50, 97, 99, 100, 105; Isa. viii. 20; Jer. xxiii. 29-31; Luke viii. 11, 12; xi. 28; John viii. 32; xx. 31; Rom. i. 16; x. 17; 1 Cor. x. 11; xv. 1, 2; Eph. vi. 17; 1 Pet. i. 23; ii. 2; 2 Pet. iii. 1, 2; 1 John i. 4; v. 13.

* See *Times*, 4th January, 1878, p. 11, col. 6.

POPERY.—The Scripture ought not to be read by all.

"Inasmuch as it is manifest from experience, that if the Holy Bible, translated into the vulgar tongue, be indiscriminately allowed to every one, the temerity of men will cause more evil than good to arise from it, it is, on this point, referred to the judgment of the Bishops or Inquisitors, who may, by the advice of the priest or confessor, permit the reading of the Bible translated into the vulgar tongue by Catholic authors to those persons whose faith and piety they apprehend will be augmented, and not injured, by it; and this permission they must have in writing. But if any shall have the presumption to read or possess it without any such written permission, he shall not receive absolution until he have first delivered up such Bible to the Ordinary. Booksellers, however, who shall sell, or otherwise dispose of Bibles in the vulgar tongue, to any person not having such permission, shall forfeit the value of the books, to be applied by the bishop to some pious use; and be subjected by the bishop to such other penalties as the bishop shall judge proper, according to the quality of the offence. But regulars shall neither read nor purchase such Bibles without a special licence from their superiors."—*Index de Lib. Prohib.*, Reg. 4.

BIBLE.—The Scripture ought to be read by all.

"Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me."—John v. 39. "Seek ye out of the book of the Lord, and read; no one of these shall fail, none shall want her mate; for my mouth it hath commanded, and his spirit it hath gathered them."—Isa. xxxiv. 16. "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so."—Acts xvii. 11. "I charge you by the Lord, that this epistle be read unto all the holy brethren."—1 Thess. v. 27. Consult also Deut. vi. 6-9; xi. 18-21; xxxi. 11-13; Josh. i. 8; Ps. i. 2; cxix. 97-104; Prov. xiii. 13; Jer. viii. 8, 9; Matt. vii. 24-27; xii. 3; xix. 4; xxii. 29; Luke x. 21; xvi. 29; Col. iii. 16; Rev. i. 8.

POPERY.—No man has a right to judge for himself of the true meaning of Scripture.

"In order to restrain petulant minds, the Council farther decrees, that in matters of faith and morals, and whatever relates to the maintenance of Christian doctrine, no one, confiding in his own judgment, shall dare to wrest the sacred Scriptures to his own sense of them, contrary to that which hath been held, and still is held, by holy Mother Church, whose right it is to judge of the true meaning and interpretation of sacred writ, or contrary to the unanimous consent of the fathers, even though such interpretations should never be published. If any disobey, let them be denounced by the Ordinaries, and punished according to law."—*Council of Trent*, sess. iv.

BIBLE.—Every man is bound to judge for himself of the true meaning of the Scripture.

"Prove all things: hold fast that which is good."—1 Thess. v. 21. "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so."—Acts xvii. 11. "And Jesus answering, said unto them, Do ye not therefore err, because ye know not the Scriptures, neither the power of God?"—Mark xii. 24. "Abraham said unto him, They have Moses and the prophets; let them hear them."—Luke xvi. 23. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."—Isa. viii. 20. Consult also Josh. i. 7, 8; xxiii. 6; Neh. viii. 7, 8; John xii. 48; 1 Cor. iv. 6; Acts xxvi. 22.

POPERY.—Tradition is to be regarded as on an equal footing with Scripture.

"They [traditions] have come down to us, either received by the apostles from the lips of Christ himself, or transmitted by the hands of the same apostles,

under the dictation of the Holy Spirit; that these traditions relate both to faith and morals, have been preserved in the Catholic Church by continual succession, are to be received with equal piety and veneration (*dari pietatis affectu ac reverentia*) with Scripture; and whosoever shall knowingly and deliberately despise these traditions is accursed."—*Council of Trent*, sess. iv.

BIBLE.—Tradition is to be rejected if opposed to Scripture.

"Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying, Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition? . . . But in vain they do worship me, teaching for doctrines the commandments of men."—*Matt. xv. 1-3, 9.* "For, laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do. . . . Making the word of God of none effect through your tradition, which ye have delivered: and many such like things ye do."—*Mark vii. 8, 13.* "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."—*Gal. i. 18.* Consult also *Exod. xxv. 40; Deut. iv. 2; xii. 32; Prov. xxx. 6; Rev. xxii. 18, 19.*

POPERY.—Peter was appointed by Christ to be the head of the church of earth.

"I promise true obedience to the bishop of Rome, successor to St. Peter, prince of the apostles, and Vicar of Jesus Christ."—*Creed of Pope Pius IV.*, art. 10.

BIBLE.—Christ appointed no earthly head of his church.

"But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren."—*Matt. xxiii. 8.* "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock."—*1 Pet. v. 1-3.* "But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you: but whosoever will be great among you, shall be your minister: and whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."—*Mark x. 42-45.* Consult also *Luke xxii. 24-26; Eph. ii. 20; Gal. ii. 9; Acts viii. 14; 2 Cor. xi. 5; Acts xi. 2, 8; Gal. ii. 11.*

POPERY.—The Pope is the head of the church of Christ on earth, and to believe this is necessary to salvation.

"The pope is the head of all heads, and the prince, moderator, and pastor of the whole church of Christ which is under heaven."—*Benedict XIV., de Synod., lib. ii. cap. 1.* "He who is not in due connection and subordination to the Pope and general councils, must needs be dead, and cannot be accounted a member of the church."—*Douay Catechism*, p. 20.

BIBLE.—Christ is the only head of the church, whether on earth or in heaven.

"And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all."—*Eph. i. 22, 23.* "For the husband is the head of the wife, even as Christ is the head of the Church; and he is the Saviour of the body."—*Eph. v. 23.* "He that hath the bride is the bridegroom; but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice. This my joy therefore is fulfilled."—*John iii. 29.* "For other foundation can no man lay than that is laid, which is Jesus Christ."—*1 Cor. iii. 11.*

POPERY.—The church is always outwardly visible.

"Because it embraces a visible head, visible men, an external profession of faith, sensible sacraments, and order of a visible hierarchy." And again, "By what is the church sensibly seen? By her notes, which are so proper to our church, that they are not found in any other congregation or sect."—*Dens de Ecclesia*, No. 78.

BIBLE.—The church is not always outwardly visible.

"Now for a long season Israel hath been without the true God, and without a teaching priest, and without law."—2 Chron. xv. 3. "And he said, I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away."—1 Kings xix. 10. "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."—2 Tim. iv. 3, 4. "Nevertheless, when the Son of man cometh, shall he find faith on the earth?"—Luke xviii. 8.

POPERY.—The Church of Rome is infallible.

"But as this one church, because governed by the Holy Ghost, cannot err in faith and morals, it necessarily follows that all other societies arrogating to themselves the name of church, because guided by the spirit of darkness, are sunk in the most pernicious errors, both doctrinal and moral."—*Catechism of the Council of Trent*.

BIBLE.—No church on earth is infallible.

"Mischief shall come upon mischief, and rumour upon rumour; then shall they seek a vision of the prophet: but the law shall perish from the priest, and counsel from the ancients."—Ezek. vii. 26. "His watchmen are blind, they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber."—Isa. lvi. 10. "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them."—Acts xx. 29, 30. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron."—1 Tim. iv. 1, 2. "Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch."—Matt. xv. 14.

POPERY.—Miracles are a mark of the true church.

"The Catholic Church being always the beloved spouse of Christ, and continuing at all times to bring forth children of heroic sanctity, God fails not in this any more than in past ages to illustrate her and them by unquestionable miracles."—*Bishop Milner, End of Controversy*, Letter xxvi.

BIBLE.—Miracles are not necessarily a mark of the true church.

"Many will say to me in that day, Lord Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? and then will I profess unto them, I never knew you; depart from me, ye that work iniquity."—Matt. vii. 22, 23. "For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before."—Matt. xxiv. 24, 25. "Even him, whose coming is after the working of Satan with all power, and signs, and lying wonders."—2 Thess. ii. 9. "And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast, saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live."—Rev. xiii. 13, 14. Consult also Deut. xiii. 16.

POPERY.—Baptism and Regeneration are identical.

"Whosoever shall deny that the guilt of original sin is remitted by the grace of our Lord Jesus Christ, bestowed in baptism, or shall affirm that that wherein sin truly and properly consists, is not wholly rooted up but is only cut down and not imputed, let him be accursed."—*Council of Trent, sess. v. can. 5.*

BIBLE.—Baptism and Regeneration are not even necessarily connected.

"The like figure whereunto even baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ."—1 Pet. iii. 21. "And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily, I say unto thee, To-day shalt thou be with me in paradise."—Luke xxiii. 42-43. "But Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven."—Matt. xix. 14. "I, even I, am he that blottest out thy transgressions for my mine own sake, and will not remember thy sins."—Isa. xliii. 25. Consult also Acts ii. 39; Col. ii. 11, 12; 2 Sam. xii. 22, 23; Rom. iv. 11; Acts viii. 13, 21-23.

POPERY.—Some sins do not deserve the wrath and curse of God.

"What is venial sin? 'That which does not bring spiritual death to the soul; or that which does not turn away from its ultimate end; or which is only slightly repugnant to the order of right reason.'"—*Dens' Theologia, tom.; De Peccatis, No. 154.*

BIBLE.—Every sin deserves the wrath and curse of God.

"For the wages of sin is death."—Rom. vi. 23. "The soul that sinneth, it shall die."—Ezek. xviii. 20. "For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them."—Gal. iii. 10. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."—James ii. 10. Consult also Rom. iv. 12, 18, 21; 1 Cor. vi. 9, 10; Gal. v. 21; 1 John iii. 4; Rev. xxi. 8.

POPERY.—Men are not justified solely by the imputation of the righteousness of Christ.

"Whosoever shall affirm that men are justified solely by the imputation of the righteousness of Christ, or the remission of sin, to the exclusion of grace and charity, which is shed abroad in their hearts, and inheres in them; or that the grace by which we are justified is only the favour of God, let him be accursed."—*Council of Trent, sess. vi.*

BIBLE.—Men are justified solely by the imputation of the righteousness of Christ.

"Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference. . . . Therefore we conclude, that a man is justified by faith without the deeds of the law."—Rom. iii. 20-22, 28. "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified."—Gal. ii. 16. "But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith."—Gal. iii. 11. "Being justified freely by his grace, through the redemption that is in Christ Jesus."—Rom. iii. 24.

POPERY.—Justification and Sanctification are one process.

"The sole formal cause [of justification] is the righteousness of God, not that by which he himself is righteous, but that by which he makes us righteous; with which being endued by him we are renewed in the spirit of our mind, and are not only accounted righteousness, but are properly called righteous, and are so, receiving righteousness in ourselves, each according to his measure, which the Holy Spirit bestows upon each as he wills, and according to our respective dispositions and co-operation."—*Council of Trent, sess. vi.*

BIBLE.—Justification and Sanctification are two separate and distinct processes.

"And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."—1 Cor. vi. 11. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast."—Eph. ii. 8, 9. "But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration, and renewing of the Holy Ghost."—Titus iii. 4, 5.

POPERY.—We are saved by works, not by grace.

"Whosoever shall affirm that the righteous ought not to expect and hope for everlasting reward from God for their good works which are wrought in God, through his mercy, and the merit of Jesus Christ, if they persevere to the end in well-doing, and observance of the divine commandments; let him be accursed."—*Council of Trent, sess. vi.*

BIBLE.—We are saved by grace, not by works.

"But we believe that, through the grace of the Lord Jesus Christ, we shall be saved, even as they."—Acts xv. 11. "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began."—2 Tim. i. 9. "Being justified freely by his grace, through the redemption that is in Christ Jesus."—Rom. iii. 24. "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace."—Gal. v. 4. "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace."—Eph. i. 7.

POPERY.—We must confess our sins to a priest.

"Whosoever shall deny that sacramental confession was instituted by Divine command, or that it is necessary to salvation, or shall affirm that the practice of secretly confessing to the priest alone, as it has been ever observed from the beginning by the Catholic Church, and is still observed, is foreign to the institution and command of Christ, and is a human invention; let him be accursed."—*Council of Trent, sess. xiv. can. vi.*

BIBLE.—We must confess our sins to God only.

"Against thee, thee only, have I sinned, and done this evil in thy sight."—Ps. .4. "He that covereth his sins shall not prosper; but whose confesseth and forsaketh them shall have mercy."—Prov. xxviii. 13. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."—1 John i. 9. "But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God."—Rom. xiv. 10-12. "Out of the depths have I cried to thee, O Lord."—Ps. cxxx. 1.

POPERY.—The priest has the absolute power to forgive sins.

"Whoever shall affirm that the priest's sacramental absolution is not a judicial act, but only a ministry to pronounce and declare that the sins of the party confessing are forgiven; so that he believes himself to be absolved, even though the priest should not absolve seriously, but in jest; or shall affirm that the confession of the penitent is not necessary in order to obtain absolution from the priest, let him be accursed."—*Council of Trent*, sess. xiv. can. 9.

BIBLE.—God alone forgives sins; a minister only preaches it.

"And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."—*Luke* xxiv. 46, 47. "To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation."—*2 Cor.* v. 19. "And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that, through his name, whosoever believeth in him shall receive remission of sins."—*Acts* x. 42, 43. "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins."—*Acts* xiii. 38.

POPERY.—The good works of a righteous man are so good that they merit heaven.

"The good works of the justified man, his fasts, his alms, his penance, really deserve increase of grace and eternal life."—*Council of Trent*, sess. vi.

BIBLE.—No man is perfectly righteous in this life.

"For there is not a just man upon earth, that doeth good, and sinneth not."—*Eccles.* vii. 20. "But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away."—*Isa.* lxiv. 6. "Who can say, I have made my heart clean, I am pure from my sin?"—*Prov.* xx. 9. "Who can understand his errors? Cleanse thou me from secret faults."—*Psa.* xix. 12. "If we say that we have no sin, we deceive ourselves, and the truth is not in us."—*1 John* i. 8.

POPERY.—A man may do more than his duty to God.

"Why do you add the satisfaction of the saints to that of Jesus Christ? Because of the goodness of God, who is willing, on the behalf of his most pious servants, to forgive the others."—*Catechism of Council of Trent*.

BIBLE.—No man can do more than his duty to God.

"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."—*Matt.* xxii. 37. "Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press towards the mark, for the prize of the high calling of God in Christ Jesus."—*Phil.* iii. 12, 14. "And enter not into judgment with thy servant: for in thy sight shall no man living be justified."—*Psa.* cxliii. 2. "So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do."—*Luke* xvii. 10. "O Lord, righteousness belongeth unto thee, but unto us confusion of face, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, that are near, and that are far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee."—*Dan.* iv. 7.

POPERY.—There is a Purgatory after death, for the expiation of the venial sins of believers.

"I constantly hold that there is a Purgatory, and that the souls therein detained are helped by the suffrages of the faithful."—*Creed of Pope Pius IV.*

BIBLE.—There is no Purgatory, but only one mode of expiation, by the blood of Jesus Christ.

"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."—1. John i. 7. "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world."—John i. 29. "Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved."—Acts iv. 12. "Who, being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the majesty on high."—Heb. i. 3.

POPERY.—It is our duty to pray for the dead.

Last cited quotation from Pope Pius' creed, and supported by the Apocryphal book called the Second Book of Maccabees, where it is said to be "a holy and wholesome thing to pray for the dead."—2 Mac. xii.

BIBLE.—It is not our duty to pray for the dead.

"And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yes, saith the Spirit, that they may rest from their labours; and their works do follow them."—Rev. xiv. 13. "If the clouds be full of rain, they empty themselves upon the earth: and if the trees fall toward the south, or toward the north, in the place where the tree falleth, there it shall be."—Eccles. xi. 3. "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."—John v. 24. "For we know that if our earthly house of this tabernacle were dissolved we have a building of God, an house not made with hands, eternal in the heavens."—2 Cor. v. 1. "For to me to live is Christ, and to die is gain."—Phil. i. 21. No instance is to be found in Scripture of any one praying for the dead.

POPERY.—After consecration in the Lord's Supper by the priest the bread and wine are changed into the body, blood, soul and divinity of our Lord Jesus Christ.

"I profess that in the most holy sacrifice of the eucharist, there is truly, really, and substantially the body and blood, together with the soul, and divinity of our Lord Jesus Christ, and that there is made a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood, which conversion the Catholic Church calls transubstantiation."—*Creed of Pope Pius IV.*

BIBLE.—After consecration, the bread and wine still remain unchanged, being simply sacramental symbols.

"The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?—1 Cor. x. 16. "And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body, which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you."—Luke xxii. 19, 20. "And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, This is my blood of the new testament which is shed for many."—Mark xiv. 23, 24. "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come."—1 Cor. xi. 26.

POPERY.—The cup in the Lord's Supper is not to be given to the laity.

"I confess also that under either kind alone, whole and entire Christ and a true sacrament is received."—*Creed of Pope Pius IV.* "If any one saith that the Church of Rome was not moved by just causes and reasons to order that laics and clergy who do not celebrate, should only communicate under the species of bread, or that she hath erred herein, let him be accursed."—*Council of Trent*, sess. i. can. 2.

BIBLE.—The cup as well as the bread in the Lord's Supper must be partaken of by all communicants.

"And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks and gave it to them, saying, Drink ye all of it."—*Matt. xxvi. 26, 27.* "And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it."—*Mark xiv. 23.* "At the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. . . . But let a man examine himself, and so let him eat of that bread, and drink of that cup."—*1 Cor. xi. 25, 26, 28.*

POPERY.—In the mass there is offered to God a true and propitiatory sacrifice.

"I profess likewise that, in the mass, is offered to God a true and propitiatory sacrifice for the living and the dead."—*Creed of Pope Pius IV.*

BIBLE.—Christ died once a complete sacrifice for sin.

"By the which will we are sanctified, through the offering of the body of Jesus Christ once for all."—*Heb. x. 10.* "So Christ was once offered to bear the sins of many: and unto them that look for him shall he appear the second time, without sin unto salvation."—*Heb. ix. 28.* "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us. And almost all things are by the law purged with blood; and without shedding of blood is no remission. Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others. And as it is appointed unto men once to die, and after this the judgment."—*Heb. ix. 11, 12, 22, 25, 27.* "For by one offering he hath perfected for ever them that are sanctified."—*Heb. x. 14.*

POPERY.—Marriage is a sacrament of the New Testament and confers grace.

"Whoever shall affirm that matrimony is not truly and properly one of the seven sacraments of the evangelical law, instituted by Christ our Lord, but that it is a human invention, introduced into the Church, and does not confer grace; let him be accursed."—*Council of Trent*, sess. xxiv. can. 1.

BIBLE.—Marriage is not a sacrament of the New Testament, and does not confer grace.

"And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him. . . . And Adam said, This is now bone of my bone, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother and cleave unto his wife: and they shall be one flesh."—*Gen. ii. 18, 23, 24.* Marriage accordingly was instituted at the Creation of man, 4000 years before Christ appeared. Nowhere in the New Testament is it spoken of as a sacrament. In *Eph. v. 32*, the word "mystery" is used in connection with it; but the apostle says, he is speaking of the mystical union of Christ and his church. The word "mystery" is nowhere used in Scripture to denote a "sacrament."

POPERY.—The marriage of churchmen is unlawful and a pollution.

"That the clergy may not marry, and that marriage to them is a pollution."—*Council of Trent, sess. xxiv.*

BIBLE.—The marriage of churchmen is lawful and honourable.

"A bishop then must be blameless, the husband of one wife. . . . One that ruleth well his own house, having his children in subjection with all gravity."—1 Tim. iii. 2, 4. "And he (the priest) shall take a wife in her virginity."—Lev. xxi. 13. "Let the deacons be the husbands of one wife, ruling their children and their own houses well."—1 Tim. iii. 12. Aaron the high priest was married.—Exod. vi. 23. Caiaphas, the high priest, was married.—John xviii. 13. Peter, the apostle, was married.—Matt. viii. 14. Paul asserts his liberty to marry.—1 Cor. ix. 5.

POPERY.—Extreme Unction is a Sacrament of the New Testament.

"Whosoever shall affirm that extreme unction is not truly and properly a sacrament, instituted by Christ our Lord, and published by the blessed Apostle James, but only a ceremony, received from the fathers, or a human invention, let him be accursed."—*Council of Trent, sess. xiv. can. 1.*

BIBLE.—Extreme Unction is not a Sacrament of the New Testament.

"Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."—James v. 14, 15. Thus, while the unction of the Papists is only given in preparation for death, the ceremony to which the apostle refers was only used with a view to recovery, and not the unction, but the prayer of faith, was to raise him up. Christ is nowhere said to have ever alluded to, much less instituted, extreme unction.

POPERY.—Saints are to be worshipped and their relics honoured.

"Likewise, that the saints reigning together with Christ are to be honoured and invoked, that they offer up prayers to God for us, and that their relics are to be venerated."—*Creed of Pope Pius IV.*

BIBLE.—Saints are not to be worshipped, nor their relics honoured.

"For thou shalt worship no other God: for the Lord, whose name is jealous, is a jealous God."—Exod. xxxiv. 14. "And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."—Luke iv. 8. "For mine own sake, even for mine own sake will I do it: for how shall my name be polluted? and I will not give my glory unto another."—Isa. xlviii. 11. "And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him. But Peter took him up, saying, Stand up: I myself also am a man."—Acts x. 25, 26. "Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out, and saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you, that ye should turn from these vanities unto the living God, which made heaven and earth, and the sea, and all things that are therein."—Acts xiv. 14, 15. "And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy."—Rev. xix. 10. "And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things. Then saith he unto me, See thou do it not: for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God."—Rev. xxii. 8, 9.

POPERY.—Images ought to be worshipped.

"I most firmly assert that the images of Christ, and of the mother of God, ever Virgin, and also of the other saints, are to be had and retained; and that due honour and veneration are to be given to them."—*Creed of Pope Pius IV.*

BIBLE.—Images ought not to be worshipped.

"Be not deceived; idolaters shall not inherit the kingdom of God."—1 Cor. vi. 9. "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me." Exod. xx. 4, 5. "He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brazen serpent that Moses had made; for unto those days the children of Israel did burn incense to it; and he called it Nehushtan."—2 Kings xviii. 4. "And the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel."—Exod. xxiv. 17. "I am the Lord; that is my name; and my glory will I not give to another, neither my praise to graven images."—Isa. xlii. 8.

POPERY.—There are other mediators besides Jesus Christ.

"Likewise that the saints reigning together with Christ, offer prayers to God for us."—*Creed of Pope Pius IV.*

BIBLE.—There is no other mediator but Jesus Christ.

"For there is one God, and one mediator between God and men, the man Christ Jesus."—1 Tim. ii. 5. "Jesus saith unto him, I am the way, and the truth, and the life; no man cometh unto the Father, but by me."—John xiv. 6. "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved."—Acts iv. 12. "Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life."—John vi. 68.

POPERY.—The Virgin Mary ought to be worshipped.

"Hail, Mary, full of grace, the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, mother of God, pray for us sinners, now and in the hour of our death, Amen."—*The "Angelic Salutation," from the Roman Missal.*

BIBLE.—The Virgin Mary ought not to be worshipped.

"And Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour."—Luke i. 46, 47. "And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. But he said, Yes, rather, blessed are they that hear the word of God, and keep it."—Luke xi. 27, 28. "Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come."—John ii. 4. "Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. But he answered and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand towards his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."—Matt. xii. 47-50.

A Scottish Priest on Morality.

AN action of damages has been recently brought against a priest for slander, before a jury in Edinburgh, Lord Craighill presiding as judge. The slander was against a pupil-teacher, the daughter of a member of the priest's congregation, and of the School Committee. The state-

ment on which the slander was founded was made in the chapel on Sabbath, the 15th October, 1876. The damages laid on behalf of the girl was £500. The jury convicted the priest, and gave the pupil-teacher damages to the extent of £250. The case is important as illustrating two principles: first, the effort of the priest by threats and otherwise to exclude the girl from seeking redress in a Civil Court; second the views of the priest as to certain acts not being considered by him as immoral. We extract the evidence as reported in two of the daily newspapers of Edinburgh, the *Courant* and *Daily Review* of 22nd December last. It is curious to note that the *Scotsman*, which is usually full and accurate in its reports, does not contain that part of the evidence which we now quote. We hope this remarkable omission was not intentional, and that no Roman Catholic influence was allowed to interfere in the discharge of the duty of a public journalist. On the cross-examination of the priest the following questions and answers by the Court itself are reported as follows:—

By the Court.—Defender (the Priest) "Immorality is his view only referred to a breach of holy chastity." (Laughter.)

Q. Would you not call lying immoral?

A. No.

Q. Nor bearing false witness?

A. No.

Q. Nor stealing?

A. No.

Q. What would you call these things? would you call lying and stealing and bearing false witness immoral?

A. No.

Q. How would you describe these things if they were not immoral?

A. I don't know what I would call them, all I can say is, they are not immoral. They were not virtues, they were vices.

Q. If they were vices, were they not immoral?

A. I say they are not immoral, in the real sense of immorality.

The report goes on to say,—

"Witness after further questioning said, Lying, bearing false witness, and stealing were only unbecoming acts. (Laughter.) Witness finally admitted that the things referred to might be considered immoral, and that what he considered immoral, as the greatest crime that anyone could commit, was disrespect to religion. That was immoral."

We have two observations to make on this evidence. It may be considered extraordinary, but it is in entire accordance with the teaching of the Church of Rome; and the priest is bound to inculcate such views on the minds of his people. Here lies the danger to the general morality of the country, and to that relation which the lower classes of the community stand to the higher, in respect of their property and upright bearing. Our other remark is the transference of obligation from the Divine moral law, and even the civil law to the mere opinion of a priest as to what he may consider disrespect to himself or to his religion. This he considers to be—"the greatest crime." Such a principle is pressed hard upon the consciences of deluded Roman Catholics, in the interests of their religious system,—but is no safeguard, but rather the reverse, to general and social morality, and to those obligations which ought to weld master and servant, employer and workman, into one harmonious whole. Without such a combination, it is impossible that the wheels of the body politic can move long smoothly together, hence England's danger from the advance of Popery.

France and Ultramontanism.

THE recent serious agitations in France have been occasioned by the Ultramontanes, who would have forced Marshal MacMahon to Civil War, had he not been otherwise advised at the last moment by wiser counsellors. In the beginning of May last, the Government of France then in existence had to meet the agitation set on foot by the Ultramontanes in reference to the restoration of the temporal power, and the "Clerical Abuses Bill" of the Italian Parliament. M. Gambetta was the chief speaker on the Gallican side. The *Times* Paris correspondent says*—"What M. Gambetta endeavoured to show was that the Gallican Church, which was dominant in France from Louis XIV. to Louis Philippe, has disappeared, giving place to the Ultramontane Church. What he wishes is, that the strict observance of the Concordat and the organized laws accompanying it, the rigorous application of which the Court of Rome has always opposed, be resumed. It cannot be denied that M. Gambetta is right when he complains of the substitution of the Ultramontane for the Gallican Church. The Gallican Church could be a National Church, remaining alien to nothing that affected the French nation; but the Ultramontane Church, supported by Papal infallibility, has made the French National Church a feudal institution, whose supreme and directing chief is enthroned beyond the frontiers, and which constitutes in the heart of France a complete *imperium in imperio*, whose action escapes the ordinary laws of the country. This it is that makes the difference between the present and past, and neither Louis XIV. nor Louis Philippe nor those who reigned between them, encountered a will declared infallible. M. Gambetta said so himself, recalling that the Pope by a special brief has instituted the Chancellor of the Catholic University of Lille. The Government had declared the brief as *non avenue*, and had refused to recognize the Chancellor appointed by the Pope. The speech of M. Gambetta ended with an appeal to the Government to oppose the common enemy, who seeks to escape the laws, menacing peace at home, and security abroad, and he terminated by exclaiming, "*L'ennemi c'est le clericalisme!*" The Government accepted the Order of the Day presented by MM. De Marcère and Leblond as follows:—"The Chamber, considering that the recrudescence of Ultramontane manifestations is a danger for internal and external peace, recommends the Government to use the legal means at its disposal, and pass to the Order of the Day." This Order of the Day was voted 484 against 368—that is, by exactly three-quarters of the Assembly.

On 19th Nov. the *Times* again returns to the subject and writes, "What the Roman Catholic Church now wants in France is a negation of liberalism. She wants to control the education of the young; she wants to keep all save her own teachers out of the village schools; she wants

* See *Times*, May 5, 1877.

to restore the temporal power of the Pope; she wants to curb the political Protestantism of Germany. Her ideals are not French but international, and their tendency is to destroy the Republic and wrap Europe in the flames of a religious war." On the 26th of November the *Times* Paris correspondent again writes:—"I cite the opinion of the most reflecting men, for it throws light on passing events—that one great obstacle to the reconciliation of the public powers is that the prompters of the executive foresee that at no distant date, through a vacancy in the Holy See, France may have to play an important part; and they are resolved at any cost that office shall not then be held by the Liberals, who not only would not pursue the traditional policy, but might add immense strength to a course quite opposite." And on the day after, namely, 27th Nov., the Berlin correspondent of the *Standard* writes:—"The Pope and his advisers are endeavouring at all hazards to lead the Marshal to solve the existing state of things by force, because they apprehend that if M. Gambetta, or any other Radical, should come to the helm, now, France, in conjunction with Germany and Italy would, after the death of Pius IX., demand from the new Pope the most effective guarantees of the acknowledgment by the Papacy and the clergy of the supreme authority of the State." Following up this testimony from three different quarters we have as late as 24th December the *Times* confirming all that had previously been surmised by writing on that day as follows:—

"The Pope had availed himself of last Easter festivities to start an eager crusade on behalf of the temporal power. Foreign countries were appealed to, and especially France, and to this appeal the French Bishops responded as if by prearrangement. Each day was marked by a new Pastoral, the last generally exceeding in the violence and directness of its invitations to aggression of Italy those which had preceded it. M. Jules Simon ventured in the Assembly to qualify the Pope's description of his condition—to explain that his account of himself as a prisoner was only figurative. The Pope immediately accused the Minister of having charged him with falsehood; and the expulsion of M. Jules Simon from power became the watchword of the clerical organization throughout France. The surprise of the 16th of May was immediately attributed to the Vatican.

It will thus be seen that the policy of the Vatican is true to its instincts, in interfering with the politics of every country in Europe with the view of advancing its own special interests; rather than advance the welfare of any community, it will destroy it, in order that the Pope may control the whole world. This is what Dr. Manning means when he talks of "subjugating and subduing England," alleging that, "by weakening its Protestantism, he will paralyze it everywhere,—conquered in England, it is conquered throughout the world; once overthrown here, all is but a warfare of detail; all the roads of the whole world meet on one point; this point, reached, the whole world lies open to the Church's will.*"

* Sermon, 6th Aug. 1859.

The Romish Hierarchy in Scotland.

We rejoice to observe that at last the leaders of Protestant Opinion in Scotland are vigorously organizing opposition to the threatened establishment of the Papal Hierarchy in Scotland. We have little doubt the letters* in the *Record*, by the Secretary of the Protestant Educational Institute, Dr. Badenoch, and the admirable pamphlet by the Rev. Dr. Wylie, of Edinburgh, have been instrumental towards this result. The following is a condensed report by the *Record* of the admirable speech of Dr. Wylie, at the recent meeting of Delegates of Protestant Societies, held in Edinburgh.

The Rev. Dr. Wylie said:—

Silent acquiescence on their part to the institution of the Papal Hierarchy in Scotland would, he contended, imply—(1) the total surrender of our standing as a Protestant country; (2) a virtual repudiation of all the protests and warnings of our forefathers, and an abandonment of all the defences and bulwarks which their piety and wisdom raised round us from this system; (3) a foolhardy contempt for all the teachings of history, and for all the experience of the living nations; (4) open disrespect to the warning of the Word of God, that told us that whenever this system came, the judgment of God came along with it. If, he continued, the hierarchy was permitted to be set up we broke with the past, and opened a new era of battles with the Pope, battles which would be losing ones, for we would never be able to drive the foe out till we had driven Church and State through a new persecution and civil conflict. The hierarchy, moreover, was an open attack on our civil and religious liberties, and could have no other logical issue than their overthrow. The wide differences between the ecclesiastical jurisdiction of the Church of Rome and the ecclesiastical discipline of the Protestant Churches of the land were—(1) the source of jurisdiction of the Protestant Churches was within the kingdom, that of the Church of Rome outside it; (2) Protestant discipline was purely spiritual, Popish was three-fourths temporal; (3) the jurisdiction of the Protestant Churches was an integral part of the constitution of the country, and according to the law of the land, the hierarchy ignored the law, the constitution, and the Bible, and owned only the *ex cathedra* edicts of the Vatican and the canon law; (4) Protestant ecclesiastics submitted their decisions to the reversal of the civil courts as regards their civil effects, the hierarchy would do nothing of the sort; (5) the men who composed the Protestant synods had sworn allegiance to the Queen and were her true subjects, the members of the hierarchy had sworn unconditional allegiance to the Pope, and were in no true sense subjects of the Queen or members

* See reprint of these letters, with an Appendix of the Acts of Parliament referred to. Protestant Educational Institute, 12, Haymarket, London. Price 2d. Also, "Words to the Protestants of Scotland," on the same subject, by Rev. J. A. Wylie, LL.D. Edwd. Maclaren Macnivers, Prince's Street. Price 3d.

of the nation. It was not a Church which the hierarchy would set up, but a Roman nation which it would create in the heart of the Scottish nation. It was with unmitigated sadness that he regarded the death-like silence of the Scottish pulpits in this great crisis; for if all the pulpits in the country had spoken out, this aggression would not have been possible. They must bear in mind that it was the *régime* of the Jesuits under which they were about to pass, and that yoke would be found ten times heavier than that which pressed on their forefathers, and which they were not able to bear. The Jesuits would not hesitate, in order to secure their ends, to take the formula for admission to their pulpits, to the eldership, the deaconate, and Church membership, and so sow discord and confusion.

English Roman Catholics and Democracy.

In view of the contemplated changes of the Franchise, it is of value to Statesmen to mark well the various elements they have to deal with. It is most unwise to ignore the greatest of all moral forces, such as the religious views that lead and direct a Community. If the people were all educated and adhered to the principles of Scripture there would be no danger, and comparatively little trouble; but when Infidelity, or erroneous views are held by a large class of those who are to choose our Representatives, there is then an element of great disturbance. This disturbing force cannot be long controlled by the police or the sword. The real and permanent remedy is the application of moral and Christian principles. The foreign element to which we have referred becomes much more dangerous if it is essentially disloyal and hostile to our Constitution, such as the Papacy governing men's minds by a pressure, and by weapons which no other religious system possesses. Hence the duty of watching carefully the movements of the Roman Catholic Hierarchy. Their close connection with the people of Ireland has been long known; but our Statesmen have ignored this connection with the people in England and Scotland. We can trace this movement in the organizing of Temperance Societies, exclusively Roman Catholic, and also among the agricultural labourers; but it is only now we have observed a clear and distinct declaration of the Romish Hierarchy on the subject of Democracy. We have, therefore, been careful in giving the precise words of a Jesuit, whose views have been published in England.* He says:—

“Democracy, if it is backed up by the Catholic Church, will permanently succeed, because the Church teaches, and always has taught, that power comes *mediately* from God, and *immediately* from the people. In the eye of God, Democracy and Monarchy are the

* See *Weekly Register*, 15th Dec., 1877, p. 374, col. 1.

one as good as the other. The Catholic priesthood alone can temper and regulate Democracy, because celibacy prevents the clergy from becoming a caste, and hence becoming a support to the nobility at the expense of the people. The Anglican Church and the Greek make the clergy a caste by permitting marriage; hence they never can aid the people. Monarchy is played out, and one of two results is in the near future. Either a revolution which may for a short time hold its ground, and then be followed by Cæsarism; or, even worse, by the grinding rule of the moneyed middle-class, which is generally anti-Catholic; or else a Democracy will arise which will be supported by the Pope and the clergy, and will, therefore, acknowledge the law of God, and have in it the element of stability and success. Which of the two, to look at the matter from a selfish point of view, is most likely to promote the prosperity and success of the Catholic Church? If the latter, would it not be well for the Catholics to try and gain the ear of the English Democracy, and to put before them the advantage they would reap by joining their ranks to those of the Church? Would it not be wise to point out how S. Louis of France formed and supported Trade Unions, how the priesthood is pre-eminently fitted to lead the workmen of England to permanent success and prosperity, because offering to them the right hand of fellowship, because welcoming with perfect sincerity, as a good for the Church as well as for the people, *Christian Democracy*?"

Principles of the Reformation.

BY THE LATE WILLIAM EDWARD JELF, B.D.

It not unfrequently happens that a Mediævalist will sneeringly ask, "What are the Principles of the Reformation? I cannot understand them."

A rapid answer may be given to such a sneer.

The Principles of the Reformation are a protest against, and the rejection of, the Mediæval notions and practices which you are moving heaven and earth to re-introduce into our Church. This is the negative phase.

Positively, the Principle of the Reformation is a return to the faith delivered to the saints, as we find it in Scripture.

The acceptance of Scripture as the sole rule and foundation of the Christian teaching.

The acceptance of the Primitive Church as alone of any value in determining, or helping us to determine, the doctrine conveyed by any doubtful passage of Scripture; the, comparatively speaking, rejection of the glosses introduced into the Christian faith by

Heathenism, or Judaism, or Scholasticism, or Romanism, pure and simple.

The rejection of such notions of Christian duty, or the Christian life, as were unknown to early Christianity, but gradually engrafted on the parent stock by the imagination of so-called pious men, who thought they could improve apostolic teaching and practice.

Particularly, the Reformation protested against and rejected :—

1. The usurpation of the Church of Rome in claiming to be the mistress and guide of all Churches.
2. The usurpation of the Bishop of Rome in claiming to be the Vicar of Christ, the Lord of the World, in things both spiritual and temporal.
3. The temporal power of the Bishop of Rome, as embodied in the words Sovereign Pontiff.
4. The doctrine of indulgences.
5. The doctrine of purgatory.
6. Justification by good works.
7. The power and status of the clergy as a distinct order of Christians, besides and beyond their ministerial office.
8. The power of the priest to forgive sins, *suo arbitrio et potestate*.
9. The doctrine of a *real* sacrifice being offered by the priest in the consecration of the elements in the Lord's Supper.
10. The presence of Christ, or God, in the elements, and the consequent adoration of the elements; and sundry other superstitious usages and observances towards the elements necessarily resulting from this view.
11. The monastic system, as the higher religious Christian life; and as a means of pleasing God more surely than the active discharge of the duties of every-day life.
12. Self-inflicted pains and austerities as a means of pleasing God.
13. The subjugation of the mind, whether in male or female brain, to the influence of the clergy, by means of auricular confession and direction.
14. The substitution of confession to the priest for confession to God.
15. The celibate state as the higher state or mode of life; and more particularly the celibacy of the clergy, as appertaining to their nearer relation to God and their higher sanctity.
16. The use of elaborate and histrionic services in public worship.
17. The worship of the Virgin Mary, or the assigning to her the position of patroness or protectress of the human race; her sovereignty, mediation, intercession, impeccability: the sole mediatrix of Christ.
18. The adoration of images, relics, &c.
19. The exemption of ecclesiastics from the civil power.
20. The talismanic efficacy of assisting or being present at the Holy Communion without receiving.
21. The undue prominence given to the Holy Eucharist as an act of ceremonial worship, on the notion of its being a daily sacrifice.

These are the points rejected at the Reformation. These are

most of them things which the Mediævalists are trying to re-establish. I do not mean that they are in every case planting them in their developed state, but they are sowing the seeds of them. The enemy did not plant full-grown tares.*

Privilege of Priests.

Our† Dublin correspondent writes:—"The Court of Common Pleas gave judgment on Tuesday, upon a demurrer of a novel character. An action for slander was brought against the Rev. Mr. Tinn, P.P., of Newcastle, in the county of Tipperary, by a parishioner named M'Grath, who complained that he told the people at a station held in a farmhouse, to let no man, woman, or child, keep his company or speak to him, and if he came into a townland to tie a kettle to his tail as the people used to do of old! He, also, as alleged, insinuated that the plaintiff stole his mother's cows, and threatened to induce his mother or his landlord to get him to leave the country. Among the defences to the action, was the plea of privilege, that the defendant was preaching a sermon, and that before doing so, he had been informed that the plaintiff had been guilty of conduct which rendered his presence in the county a public scandal; therefore he used the language on a privileged occasion. Mr. Justice Keogh remarked that it was a very unusual proceeding to condemn a man publicly without hearing him. Chief Justice Morris observed that the defendant was forbidden to name any person from the altar, and it could not be argued that he was discharging a moral duty while actually disobeying his spiritual superior. Mr. Heron, Q.C., for the defendant, replied that it did not appear that the plaintiff had been referred to by name, and if this power was denied to a clergyman, his powers for the suppression of vice would be greatly diminished. Mr. Murphy, Q.C., for the plaintiff, argued that a clergyman had no more privilege than an ordinary person to bring a public accusation against a man's private character, unless he was prepared to support it by proof. The Chief Justice, in giving judgment, said there was no precedent for the privilege claimed in the case, and nothing would be gained by the public by extending the privilege. The demurrer should therefore be allowed. Mr. Justice Lawson remarked that such a privilege was never claimed under the law of England. There was a time when ecclesiastics were not subject to our civil law, but that had passed away."

* See Mr. Jelf's valuable posthumous work, *Ritualism, Romanism, and the English Reformation*. Longmans, Green and Co.

† *Times*, 11th May, 1877.

Short Notices of Books.

Ritualism, Romanism, and the English Reformation. By the Late WILLIAM JELF, B.D., sometime Censor of Christ Church ; Bampton Lecturer, 1857 ; Whitehall Preacher, 1846. London : Longmans, Green and Co.

This treatise has been published by the widow of Mr. Jelf. It contains a very able and exhaustive examination of Ritualism as exhibited in the correspondence between Canon Liddon and Mr. Capel, with a very valuable appendix containing the correspondence itself and various other letters and articles which appeared in the *Times* on this subject ; also very valuable notes from Mr. Jelf's note-book on some of the more important points of doctrine involved in the controversy with Ritualism. The calm and judicious style of this important volume is exhibited in the subjoined extract, giving in a very short compass the views of the much lamented and dearly beloved and esteemed author. Mr. Jelf says, "I shall turn my attention at once to points lying more beneath the surface, in which there could, I think, be found indications and evidence—1st, of the inherent unsoundness of Ritualism ; 2nd, of the little confidence which can be placed in, or rather the great distrust which must be felt towards, even able men, as divines or logicians, when the spell of Ritualism has fallen on them ; 3rd, of the unsatisfactory position in which these men, good though they may be in many, or even in most points, stand towards our Reformed Church. The first point, the inherent unsoundness of Ritualism, betrays itself in the nature of some, I might say of most—I am not sure whether I might not say all—of the reasonings put forth, the arguments relied upon, the pleas pleaded, the shifts made use of by the Ritualistic champions. The second point, the distrust, intellectual and moral, which these men have earned for themselves, is brought home to us by the same facts. For the positions, the reasonings, the pleas, the shifts which are placed before us, as commonplaces and canons of Ritualism, indicate, if they be advanced in a *bonâ fide* belief in their solidity, a softening of the intellectual faculties ; if only as stop-gaps and make-believe, a softening in the moral sense of those who use them. And the last point, the relation in which these men stand to our Church, will be seen in the views, doctrines, and practices, which are admitted points of the Ritualistic creed, and which can easily be compared by my readers with their knowledge, or even their impressions of the views, doctrines, practices, established by the Reformation, or sanctioned by the continuous usage of our Reformed Church."

The Doctrine of the Lord's Supper as taught by the Church of England. By the Rev. Canon HOARE, Vicar of Trinity, Tunbridge Wells. London : Hatchards.

This short treatise contains a concise and simple exposition of the doctrine of the Lord's Supper, as taught by the Church of England. The author shows that the theories of the Ritualists, as to the real

presence, adoration, and sacrifice, are inconsistent with the doctrines of the Church. It ought to have an extensive circulation, not only among believing communicants, but also amongst all who have become unhappily the victims of Ritualistic sophistry, delusion, and ignorance.

The History of the Confessional and the so-called Sacrament of Penance. A Lecture delivered in the Town Hall, Folkestone, by the Rev. Canon JENKINS, M.A., Rector of Lyminge. Folkestone: J. Riley. Price 3d. By post, 3½d. Twelve copies, 8s.

This is one of the most important tractates yet published on this subject. It abounds in historical research, and will be invaluable to all who wish to possess important arguments against the confessional from the testimony of history. The friends of the Reformation ought to circulate extensively this lecture throughout the Kingdom.

A Catechism on the Thirty-nine Articles of Religion, or the Confession of Faith put forth by the Church of England, with Scripture Proofs, for the Use of Schools and Junior Students. By J. W. Second edition. Corrected and enlarged. London: Griffith and Farran, St. Paul's Churchyard. Winchester: Warren and Son, High-street.

The author of this work has provided in a short and easy form by question and answer, under each article, the means of instructing the youth of the Church of England in her true doctrines, as defined in her own Confession of Faith. He has done this in a very admirable manner, advancing step by step in confirming the truth of the Articles by doctrinal statements of the Bible—thus proving that the Church of England is not only Reformed Protestant, but in the true sense of the word, Evangelical. A work of this kind suited to the circumstances of the times has been much needed; for catechetical instruction of the young in families and in schools in the great principles of Protestant truth as embodied in the Thirty-nine Articles has been much neglected. This has resulted in our present apathy and ignorance. By the use of such a book and by Protestant educational classes the old spirit of Protestantism, with the blessing of God, may be yet maintained and revived in our land. Towards this important end we earnestly urge the use of this and similar works. We hope the esteemed author will be much encouraged by seeing his compilation extensively used in schools and families.

Whom do Christians now Worship? An Appeal to all who call themselves Christians. By the Rev. STEPHEN JENNER, M.A., Author of *Quicksands*, &c. London: Longmans and Co. Price 1s.

This is a very acute and able argument, upon a subject important, but little thought of,—the frequency of the use of the term *Jesus alone* to our Lord Jesus Christ. The topic has engaged the atten-

tion of theologians in the past history of the Church ; but in the present day we think Mr. Jenner is the first to call the special attention of the Church to the subject. He has by elaborate criticism and research of the sacred Scriptures answered satisfactorily the question implied in the following thesis which he has laid down for himself, " There is such an essential difference between worshipping the man *Jesus*, and worshipping the *God Man Christ Jesus* ; the practice of speaking of the Redeemer only by the name *Jesus* arises from such a different principle, and issues in producing such very different religious results, from speaking of Him in the high relation, that the question of *Is this right* ? cannot be too seriously considered." Mr. Jenner replies by drawing attention to the terms in which the Apostles almost invariably speak of the Redeemer. Mr. Jenner asks, " Were they in the habit of playing, as many now do in the most familiar manner, upon the name *Jesus* ? Did they usually speak of Him by this appellation *alone* ? Let us examine their writings and see." Mr. Jenner has executed his task with much ability ; and the result he has arrived at will be read with much interest by the Christian Church, and ought to be seriously pondered especially by evangelical hymn writers.

Eliezer, or Suffering for Christ. By CHARLOTTE ELIZABETH STERN.
With an Introduction by the Rev. Prebendary CHURCHTON.
London : S. W. Partridge and Co.

This small volume contains a very graphic and lively narrative of the sufferings of a young Rabbi in Russia, because he left the Jewish persuasion and became a devoted disciple of the Lord Jesus Christ. The object of the work is to unfold a page of persecution and suffering, almost incredible in our day. Its perusal will help others to persevere unwaveringly in the Christian path, and to increase an interest in the progress of the Jews towards their ultimate conversion. We congratulate the authoress in the admirable way in which she has executed her task, and confidently recommend the work to all who take an interest in the Jews—a question which ought to engage the serious attention of every student of the Bible in the present time.

Reverence. A Sermon preached at Holy Trinity Church, Folkestone, by the Rev. CHARLES J. TAYLOR, M.A., Vicar. London : Henry S. King and Co. Price 3d.

The facts contained in this sermon are so little known, and the importance of the subject so great that the author was earnestly requested to publish it. He was led to take up the subject from the circumstance which he had observed of " their being in the minds of many " an undue and superstitious reverence for the Holy Communion." He shows very clearly that this tendency in the minds of " devout people, especially young people," falls into gross superstition ; and therefore the design of the author is to guard against this. To this end the sermon will prove valuable and useful.

The Protestant Educational Institute.

STATEMENT of RECEIPTS and EXPENDITURE for the Year ending
31st December, 1877.

RECEIPTS.					EXPENDITURE.				
	£	s	d			£	s	d	
To Balance of Cash on 1st January, 1877, viz. —					By cost of Classes, including rents of halls, syllabuses, bills, advertisements, payments to Lecturers and Examiners, and travelling expenses of Lecturer, Deputations, and Agents.....	1,030	13	9	
Bankers	4	8	3		" Prizes (exclusive of books presented to the Society to give as prizes)	710	4	1	
In hands of Secretary	3	11	2		" Parliamentary and Miscellaneous expenses	295	11	2	
				£ 14 5	" Printing and Publications, including Reports, Maps, and Armory sent to subscribers	315	1	1	
" Subscriptions, Donations, and Collections at Meetings, including special donations, particulars of which were published in the <i>Armory</i>	2,498	8	2½		" Postages	18	3	4	
" Books and Tracts sold ...	36	8	7		" Books for Library and Stock	40	18	3½	
					" Office Rent	90	0	0	
					" Office Salaries of Secretaries, Clerks, and Organizing Agent	665	0	0	
									2511 19 0½
					" Balance at Bankers	19	6	7	
					" Balance with Secretary	3	0	5	
									23 7 0
				£2,533 19 2½					£2,533 19 2½

The above Accounts have been duly examined, compared with the Vouchers, and found correct, and the Balances in the hands of the Bankers and Secretary are respectively Nineteen Pounds, Six Shillings, and Sevenpence (£19 6s. 7d.); and Three Pounds and Fivepence (£3 os. 5d.).

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